OF JUSTIFICATION BY *Faith* and *Works*.

A

DIALOGUE

BETWEEN

A *METHODIST*

AND

A *CHURCHMAN*.

The SECOND EDITION.

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A DIALOGUE BETWEEN A *METHODIST* AND A *CHURCHMAN.*

Methodiſt. SAY what you will, Sir, I muſt ſtill ſtand to it, that almoſt all the Sermons of your Biſhops and Curates, for theſe laſt hundred Years, have been full of a Soul-deſtroying Doctrine*.

Churchman. Pray, what is that Doctrine?

Methodiſt. It is the Doctrine of Salvation, "partly by Faith, and partly by Works; "or Juſtification by Faith and Works†."

Churchman. Salvation by *Faith and Works*, is a plain, and very intelligible Scripture-Truth. But Salvation *partly* by Faith and *partly* by Works, is a falſe and groundleſs

* Mr *Berridge*'s Letters, p. 20. † Ibid. p. 13.

Explication of the Matter, proceeding either from Art, or Ignorance.—What ſounder Goſpel-Truth, than to ſay, that we are ſaved by *Jeſus Chriſt*, God and Man? But, what falſer Account could be given of it, than to ſay, that if ſo, then we are ſaved, partly by Jeſus, and partly by Chriſt; that Jeſus does ſomething, and Chriſt adds the reſt. For is not Jeſus Chriſt, as ſuch, the one undivided Saviour, with one undivided Operation? And who can more endeavour to loſe the Meaning, and pervert the Senſe of this Goſpel-Truth, than he, who conſiders Jeſus, as ſeparately, and Chriſt as ſeparately, doing their Parts one after the other, the one making up what was wanting in the other, towards the Work of our Salvation?

Now to ſeparate Faith from Works, in this manner, the one partly doing this, and the other partly doing that, is in as full Contrariety to Scripture, to all Truth, and the nature of the thing, as to ſeparate Jeſus from Chriſt. For as the *one Saviour* is manifeſted in and by Jeſus Chriſt, one undivided Perſon; ſo the *one Salvation* is manifeſted, when Faith is in Works, and Works are in Faith, as Jeſus is in Chriſt, and Chriſt is in Jeſus.

Again, how plain and good a Scripture-Truth is this, that the loving of God with all

all the Powers of Heart, Soul, and Spirit, and the loving our Neighbour as ourſelves, is the one true fulfilling of the whole Law and Prophets. But how falſely would this be ſet forth by him, who ſhould ſay, that it is *partly* the Love of God, and *partly* the Love of our Neighbour, the one adding that which the other wanted, and doing that which the other could not do; as if they were two ſeparate Things, which with their different Powers make up the fulfilling of the Law. —— For theſe two Loves, or rather two Names of Love, are, in the ſtricteſt Truth, but one Thing, one divine Spirit of Love, from one Ground, full of one and the ſame Operation, no more different, or ſeparable from one another, than *Flame* is different, or ſeparable from it's *flying upwards*.——Thus St John, *If a Man ſay, I love God, and hateth his Brother, he is a Lyar*;—but he could not therefore be a Lyar, if the Love of God was a different, or ſeparate Thing from the Love of our Neighbour.

Yet this is your Friend's falſe and miſtaken way of ſetting forth Juſtification, if ſo be, it is by Faith and Works; namely, his dividing them aſunder from one another, and aſcribing his own invented *partlys* and *partlys*, firſt to one, and then to the other; all which is as

mere

mere Fiction, and full of the ſame Abſurdity, as if ſome other Scholar, ſhould with the like *partlys* ſet forth the State of a living Creature; *viz.* that if it is in a living State, it muſt be ſo, partly by *Life*, and partly by its *living Operations*, as if Life and its *living Operations* were two diſtinct and ſeparate Things, that contributed their ſeparate Powers, and joined in their different Actions, to make and keep up *a living Creature*.——This, and not one jot leſs, is the Abſurdity of your partlys and partlys, aſcribed to a Juſtification, ſuppoſed to be the Effect of Faith and Works.——For Chriſtian Faith and Chriſtian Works, are as much one and the ſame indiviſible Thing, as *Life* is one and the ſame indiviſible Thing with its *living Operations*.

Methodiſt. I can call all this nothing elſe but quibbling about Words, and mere running away from the one only Thing, which ought to be debated, and that is, whether St *Paul* hath not, over and over, placed the whole of Juſtification *in* and *by Faith alone?*

Churchman. Let me aſk you, did you ever hear or read of a dead Faith, and a living Faith, or do you think the difference between them to be nothing at all, but that the one has as much of Juſtification in it as the other?

Methodiſt.

Methodiſt. This is a trifling Queſtion, ſince you know, as well as I do, that our awakened Preacher has expreſsly declared, that there is dead Faith, and that it is then dead, when it *worketh not by Love.*

Churchman. Well then, if ſo, the Matter ſtands thus; *Works* prove Faith to be living; Want of Works prove Faith to be dead; and thence you conclude, that it is a Soul-deſtroying Doctrine, to teach Chriſtians, that they are to be ſaved by Faith and Works.—Surely, Sir, you are not quite awake.

Methodiſt. You are growing hot, my Friend, but be as hot as you will, I muſt tell you in the Words of Mr B—— " That be " you ever ſo ſober, ſerious, juſt, and devout, " you are ſtill under the Curſe of God, " provided you have any allowed Reliance on " your own good Works, and think that " they are to do ſomething for you, and " Chriſt to do the reſt."

Churchman. In Anſwer to this, I only ſay, that be you and your Friend ever ſo full of *Faith*, ſo that you could remove Mountains, you are ſtill under the Curſe of God, provided you have any *allowed Reliance* upon your *own Faith*, and think that it is to do *ſomething* for you, and Chriſt to do the *reſt*. ——For a *Reliance* upon our *own Faith*, and a Re-

a Reliance upon our *own Works*, are juſt that ſame *good Thing*, and equally contrary to the Truth of Faith, and the Truth of Works.

Methodiſt. What true Methodiſt ever called true Faith our *own Faith?* Does not the Scripture ſay, it is the Gift of God?

Churchman. What true Chriſtian ever called good Works our *own* Works? Does not the Scripture ſay, *it is God who worketh in us, both to will, and to do?*——Now if your Faith may be called *good* and *ſaving*, becauſe it is God's Gift, and Power within you; then a Chriſtian's Works may be called *good* and *ſaving*, or ſuch as work out his Salvation, becauſe they are all wrought in God, and by his Power working in him.—But now, ſuppoſe one Man to rely on his own Faith, and another to rely upon his *own Works*, they then are both of them carnally minded, and the Faith of the one, and the Works of the other, are equally the ſame worthleſs, filthy Rags. —— On the other hand, do but (as plain Scripture requires you) aſcribe good Works to the ſame Original, and divine Power, as a right Faith muſt be aſcribed to, and then Faith and Works are equally one Power of God to Salvation, becauſe equally the ſame ſaving, redeeming, and ſanctifying Work of God in our Souls.

Methodiſt.

Methodiſt. I wonder you ſhould thus ſtrive to puzzle and darken one of the greateſt, and moſt plain Truths of the Goſpel. Can any thing be more plain, than the Caſe of the Phariſee, *God, I thank Thee,* that *I am not as other Men are, I faſt twice in the Week, I give* Tithes of all that I poſſeſs, &c.? Here you have Works pleading their Cauſe. — Now how came the Publican without any Works, ſaying only, *God be merciful to me a Sinner,* to be juſtifyed *rather* than this good working Phariſee? Can any thing be more deciſive than this?

Churchman. Let it then be ſuppoſed, that the Phariſee had ſaid, God, I thank Thee, that my *Faith* is not like other Mens Faith, it needs not the help of faſting and praying, &c. I aſk you, had this been a better Phariſee than the other? Had this boaſting of a Faith, been better than that boaſting of Works? Or might not Chriſt have here juſtly ſaid, that the Publican's *God be merciful to me a Sinner,* had more of God and Goodneſs in it, than the Phariſee's boaſting of his ſolitary Faith?——But now, if ſuch a Paſſage as this, of a Phariſee boaſting of a *Faith* without Works, was to be found in Scripture, and condemned by Chriſt, ſurely it would be great Deluſion to appeal to it, as

a full and deciſive Proof of the *Vanity* and Inſignificancy of *Faith*, and of its being rejected by Chriſt, as of no Avail.—Yet this would be full as well, as to appeal to what Chriſt ſaid of the Phariſee's boaſted Works, as a full Proof that *Works* are rejected by Chriſt, as worſe than nothing.

Methodiſt. Say what you will, I am fully aſſured of this great Truth, thus expreſſed by our Friend, " That the Moment a Man ſeeks " to be juſtified by his *own Obedience* to God's " Laws, that Moment he falls from Chriſt, " and ceaſes to have an Intereſt in him."

Churchman. Here juſt the ſame Anſwer as before, will be ſufficient, viz. that the Moment a Man ſeeks to be ſaved or juſtified by his *own Faith* in God, that Moment he falls from Chriſt, and ceaſes to have an Intereſt in him.——This is juſt as good an Argument againſt *Faith* itſelf, as your Friend's is againſt Works. For *own* Faith and *own* Obedience are at the ſame Diſtance from God, and are as mere Works of the Fleſh, as Self-ſeeking and Self-love.——But if your Friend would have ſpoke to the Purpoſe of the Matter in hand, he ſhould have expreſſed himſelf thus, viz. that the Moment a Man ſeeks to be juſtified, or made acceptable to God, by Works wrought by the Spirit of Chriſt living in him, that

that Moment he falls from Chriſt, and ceaſes to have an Intereſt in him. — Had he thus expreſſed himſelf, you ſee what an Abſurdity there had been in it, and yet, without thus expreſſing himſelf, his Words are quite foreign to the Matter, and touch not thoſe Works, which are affirmed to be eſſential to a Juſtifying Faith.—For the true Chriſtian Man never thinks, or talks of being juſtified by any *own Obedience*, any more than of being waſhed and ſaved by his *own precious* Blood.——But though he has no own *Obedience*, no own *Works*, any more than he has an own *Will*, and own *Love*, yet he has an Obedience and Works, and Will, and Love, that reach Heaven, and unite with God. How ſo? It is becauſe by the ſupernatural WORD, and SPIRIT of God, come to a Fulneſs of Birth in him, his Obedience, his Works, his Will, his Love, are that which they are, and do that which they do on Earth, to the Glory, and by the ſame Spirit of God, as Angels do in Heaven. ——This is the new Creature that is juſtified by Faith and Works. Suppoſe Faith to be not from Chriſt, or Works not from Chriſt, and then they are both of them but Works of the Fleſh.—But add Chriſt to Faith, and Chriſt to Works, and then they are but one and the ſame *Power of God to Salvation*,

and all Difference between Faith and Works is loſt, and nothing remaineth, but *Chriſt in us the Hope of Glory*. But your Friend forgetting, or not knowing, that no Works, are called Salvation Works, or pleaded for as ſuch, but thoſe that Chriſt worketh in us, conſiders, and confounds all Works as *own Works*, and *ſelfiſh Works*, and ſo condemns Chriſtian Works, and the Neceſſity of them, upon no other Ground, but becauſe *own Works*, which proceed from ſelf, are falſe, vain, and unprofitable to our Salvation. — Whereas our bleſſed Lord, has in the plaineſt Manner diſtinguiſhed them from one another, and ſhewn us, *when* and *how* Works are our *own*, and of no Avail before God, and alſo *when* and *how* Works are good and godly, and Works of Salvation, Juſtification, and Sanctification. *When thou doſt thine Alms*, ſaith he, *do not ſound a Trumpet before thee, as the Hypocrites do in the Synagogues, and in the Streets, to be ſeen of Men. Verily I ſay unto you, they have their Reward.* Here you ſee what an *own Work* is, and why it has no Salvation-Goodneſs in it, it is becauſe it is done only to trumpet forth its own Glory. Now where any thing like this Trumpet goes along, either with that which we call Faith, or Works, though it ſhould have ever ſo heavenly

heavenly an Appearance, it has only the Nature, and can have only the Reward of vain-glorious Alms.——God ſaid to a holy Prophet of old, *Cry aloud, and ſpare not, lift up thy Voice like a Trumpet.* Here is one kind of a religious Trumpet. The Phariſees were learned Men, and full of religious Zeal, and they alſo had their religious Trumpet, which our Lord condemned.—— Therefore Zeal and Trumpeting, are not good, and Things to be truſted to, becauſe they pretend Religion, but may be as different from one another, as a Phariſee is from a holy Prophet.——This ought well to be conſidered by all, who ſet a Trumpet to their Mouths in God's cauſe; for if all that was alive in the trumpeting Prophet, be not alive in them, and all that was alive in the Phariſee, be not dead in them, they will begin too ſoon, and run before they are ſent by God, to preach of the true Life, and the true Death, to a World ignorant, and careleſs about them.—Again, our Lord ſaith, *when thou prayeſt, thou ſhalt not be as the Hypocrites are, for they love to pray, ſtanding in the Synagogues, and in the Corners of the Streets, that they may be ſeen of Men. Verily I ſay unto you, they have their Reward,* and can have no better a Reward, becauſe he that thus prays, makes

makes Prayers an *own Work* of *own Glory*, and therefore they are but an Abomination before God. —— But now, will you from hence tell the World, that *Alms and Prayers* are Soul-deſtroying Things, or at beſt but mere filthy Rags, that ſignify nothing to him that uſes them, becauſe ſuch Alms and Prayers are ſaid to be ſo by Chriſt?

For has not Chriſt in this very Place taught you the direct contrary, and ſaid as much of the *Salvation-Power* of good Works, as he has ſaid of the Nothingneſs of phariſaical Works?——*When thou doſt thine Alms*, ſaith he, *let not thy left Hand know what thy right Hand doth.* And again, *When thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, pray to thy Father which is in Secret*, and thy Father which *ſeeth in Secret, ſhall reward thee openly.*—— Why is all this Secrecy? It is, that the whole Work, may be ſolely from, and to, and for God, and that ſelf may have neither Beginning, nor End, or the leaſt Share in it.——Now I aſk, have theſe Alms and theſe Prayers nothing of Salvation-Goodneſs in them, when our Lord therefore commands them, that we may thereby obtain a Reward in Heaven? Can they help us to a Reward in Heaven, without helping forward

forward our Salvation? If a heavenly Reward follows ſuch Works as theſe, muſt they not on the ſame Ground, in the ſtricteſt ſenſe of the Words, be called *ſaving* Alms, ſaving Prayers, as any *Faith*, from Adam or Abraham to this Day, can *be called ſaving Faith?*——What are all the Promiſes made to the *Faith* of the Fathers, of a *City that hath Foundations, whoſe Builder and Maker is God?* what is that *better* and *Heavenly Country*, which was to be the Reward of their *Faith*, but theſe very Rewards here promiſed by Chriſt to the Works of Chriſtian Alms, and Chriſtian Prayers? Our bleſſed Lord's whole divine Sermon on the Mount, is nothing elſe but a continual Doctrine of good Works, and a continual Doctrine of ſuch Rewards as belong to the faithful, diligent Workers.—No Bleſſedneſs is aſcribed to a ſingle Faith, but all along to ſome one or other godly Work. *Bleſſed are the merciful for they ſhall obtain Mercy.*——*Do good to them that hate you.*——*Give to him that aſketh you.*——But why all this? It is, *that you may be Children of your Father, which is in Heaven.*——Surely then ſuch Works as make us to be Children of our Father, which is in Heaven, may be ſaid to be *ſaving Works.*

Methodiſt.

Methodiſt. Well, now I fully believe, what a very great Man has often ſaid, that you have not one right Thought or Notion about Juſtification. But however for once, I muſt deſire you to ſay, *what*, and *when*, and *where* Juſtification is.

Churchman. Surely I ſhall not be much miſtaken, if I ſhall venture to ſay, it is *then* and *there*, where there is *no Condemnation.* Now St *Paul* ſaith, *there is no Condemnation to them that are in Chriſt Jeſus.* If you aſk him, who are thoſe that are in Chriſt Jeſus? He tells you in the very next Words, they are thoſe *who walk* not *after* the *Fleſh*, *but after the Spirit.*——But no one doth, or can walk after the Fleſh, but he that doth the *Works* of the Fleſh, nor any one walk after the Spirit, but he who doth the Works of the Spirit.——So then whether you conſider Juſtification, or Condemnation, Works are the whole of the Matter. No Condemnation but from our evil Works, no Juſtification but from our good Works.—— Evil Works are from the Spirit of Satan, working and ruling in our animal Birth of Adam's poiſoned Fleſh and Blood.—— Good Works are from the Spirit of Chriſt, working in that bleſſed *Seed of the* Woman, or *incorruptible Seed of* the WORD (common

mon to all Men) till it comes to a Birth of the new Creature, created unto good Works in Chriſt Jeſus.——Thus the Works of the Devil in us, are our only Condemnation, and the Works of Chriſt in us, are our only Juſtification.——And by thy *Works* thou ſhalt be *juſtified*, is juſt the ſame ſcriptural, immutable Truth, as by thy Works thou ſhalt be *condemned*.

Would you ſee the Truth of Juſtification, and the Truth of Condemnation, free from all Poſſibility of Miſtake, look how the righteous Judge of all the World, will proceed at the laſt Day.——Mankind are then to be divided into two ſorts of People, the one called *Sheep*, the other *Goats*. To the Sheep, ſaith Chriſt, *Come* ye *bleſſed* of *my Father*, *inherit the kingdom prepared for you from the Foundation of the World*.—Whence now comes this Bleſſedneſs, or how came they to be the bleſſed Heirs of ſuch a prepared Kingdom? The one ſole Reaſon of it, is thus given by Chriſt, namely becauſe of their good Works. *For I was an hungred* and *ye gave me Meat*, *naked and ye cloathed me*, *ſick and in Priſon*, *and ye viſited me*. Here you have the laſt, full and final Juſtification, aſcribed to nothing elſe but Works, done in and by and

for Chriſt.——Is there here any Room left for you, or any Chriſtian to aſk one ſingle Queſtion, or have the leaſt doubtful Thought about Juſtification, what it is, and how it comes to paſs? Can you be taught by an higher Authority, or in plainer Words, that Works, Chriſtian Works, are all the juſtification that will ſtand you in ſtead at the laſt Day?

Again, to the *Goats* ſaith Chriſt, *Go ye curſed into everlaſting Fire, prepared for the Devil and his Angels.* Whence now have theſe Goats their curſed State, that caſts them into the Hell of the Devil? The one ſole Reaſon given by Chriſt, is becauſe they had not done thoſe Works, by which his Sheep were juſtified and bleſſed, and made to inherit the Kingdom of Heaven.—— Here you have the laſt, full and final Condemnation, aſcribed to no one thing elſe, but the want of Works. And who is it that teaches you, but He who is the Truth itſelf, and the Father of all Truth, both in Men and Angels.

What occaſion then for ſo many laboured critical Volumes, about Faith and Works in order to Juſtification? If you hold more or leſs, or any thing elſe about Juſtification, than that which Chriſt has here aſſerted, the

Spirit

Spirit of Anti-Chriſt muſt have helped you to it. —— For call any Thing a *juſtifying* Faith, but good Works, and then you have your Doctrine as ſurely from Anti-Chriſt, as if you was to hold, that they were the bleſſed Sheep, whom Chriſt called *Goats* and *Curſed*. —— Chriſt is the one great infallible Teacher about Juſtification, and what He has ſaid in two or three Words about it, can no more have any thing taken from it, added to it, or altered in it, than his laſt Sentence on his Judgement-Seat. —— Deceive not yourſelf, my Friend, with a Faith, that hath not all its Goodneſs, its Truth and Perfection, from Works. For what greater Deception can you fall under, than to believe, that any Thing can be your Juſtification, or your Condemnation, whilſt you are in the Body, but that which will be your Juſtification, or Condemnation, after you are riſen from the Dead? ——Now after this Determination of Chriſt, that nothing but *Works* will paſs for *Juſtification* at the laſt Day, look at the Determination made by your Friend, ſaying, in the fulleſt Contradiction to Chriſt, " That Juſti-
" fication by Faith and Works, is a moſt per-
" nicious, papiſtical, and damnable Doctrine.
" Which Doctrine, ſays he, I am verily aſ-

" ſured, no one can hold, and be in a State " of Salvation*."

Is not every Word here, in full Condemnation of Chriſt's Doctrine of his Sheep and their Salvation through Works, as a moſt pernicious and damnable Doctrine, tending to the Deſtruction of all thoſe who believe it, and walk according to it?

For does he who preaches up Salvation by Faith and Works, teach any Thing elſe, but that very Doctrine which Chriſt taught, when he ſaid, Come ye bleſſed, becauſe of the Works which ye have done, and go ye curſed, becauſe wanting the Works, which ye ſhould have done.——Say no more then, that *Papiſts*, and *Popiſh* Proteſtants, have invented this damnable Doctrine of Faith and Works. ——Chriſt is the Author of it, and he has ſealed it with the ſame Certainty, as the Day of Judgment. Your Friend's *Verily aſſured*, is quite as outrageous and frantic, as if he had ſaid, *I am verily aſſured*, that Damnation will be the State of all Preachers and Hearers, who do not as fully exclude Works from Juſtification *now*, as Chriſt will require them for Juſtification *hereafter*.

Methodiſt. But pray, Sir, if I am to give up my Friend's Doctrine, muſt I not give up St *Paul* alſo, as a Deceiver and falſe Apoſtle, for

* Letters, p. 22.

for ſo he muſt be, if Juſtification is by Works? What are his Epiſtles to the *Romans*, the *Galatians*, and *Epheſians*, but ſo much Pains taken, to prove that we are ſaved, or juſtified, by *Faith alone*.

Churchman. I am as much for all St *Paul*'s Doctrine, as for any other Scripture, and fully believe that he ſaid nothing about Faith, but what he ſaid by the Inſpiration of the holy Spirit.——But if you believe that St *Paul* ever ſaid one ſingle Word about Faith, as it ſignifies a *ſingle Act*, or *Operation* of the Mind, or ever aſcribed any Good to that, in oppoſition to Works, or that he ever diſtinguiſhed, or divided *Chriſtian* Faith from *Chriſtian* Works, you may be ſaid to have read him with Eyes that ſee, and Ears that hear not.

Methodiſt. Surely your St *Paul* and mine cannot be the ſame Perſon, or you could never talk at this Rate.

Churchman. I would aſk you whether St *Peter* taught a Faith without Works, when he ſaid to the *Jews*, "This is the Stone, "which was ſet at nought of you Builders, "which is become the Head of the Corner. "Neither is there Salvation in any other, for "there is no other Name under Heaven "given among Men, whereby we muſt be "ſaved." Acts iv. 11, 12. Now did it ever come into your Head, from reading theſe Words

Words of St *Peter*, that he there taught a Salvation through Chriſt (that is, through the Goſpel Religion) by Faith without Works? ——See alſo what Chriſt himſelf had ſpoken before of this very *Stone*, and the Builders that rejected it, therefore, ſaith he, *I ſay unto you*, the *Kingdom of God*, that is, this very Stone, *ſhall be taken from you, and given to a Nation bringing forth the Fruits thereof.* Matth. xxi. 43. Now would you from theſe Words of Chriſt, on which St *Peter*'s Words are grounded, have ever thought of proving that the Religion of the Goſpel, called by St *Peter* the *Head Stone* of the Corner, and by Chriſt *the Kingdom of God bringing forth* its Fruits, muſt be a Religion of *Faith without Works*. What could be more extravagant than this, and yet not more ſo, than to pretend to prove it from any Words of St *Paul*.——For I defy any one to ſhew, that he hath ever ſaid any more, or other Thing *about Faith alone*, or meant any thing elſe by it, as our Salvation, but ſtrictly and to a tittle, that ſame which St *Peter* calls the Stone, or that *Name alone*, by which Salvation is to be had.—St *Paul*'s *Faith alone*, is nothing elſe, means nothing elſe, but the *Goſpel Religion alone*, and only atteſts that divine Truth ſpoken from the Beginning to the End of the new Teſtament, that

that the Goſpel Diſpenſation, or Religion, *alone*, can be the Salvation of Men.——When St *Paul* ſpeaks of *Works*, as quite unprofitable, nay hurtful to Salvation, nothing is meant by them, but *Jewiſh* and Heatheniſh Works; and by that Faith, which he oppoſes to them, and ſets up in the ſtead of them, he always means the *whole Syſtem* of Goſpel Truths, the *whole Proceſs of* Chriſt, with all the Salvation Doctrines that belong to it.——This is St *Paul's Faith alone*, by which we can only be ſaved, juſt the ſame thing as St *Peter*'s ſaying, There is no other *Name* under Heaven but this *alone*, by which we can be ſaved.—The only Difference between *Peter* and *Paul* is this, that *Peter*, in his ſhort Expreſſion, calls that the *Name alone* by which we can be ſaved, which *Paul*, in his ſhort Expreſſion, calls *Faith alone*, and both of them mean the *whole* of That, which Chriſt calls the Kingdom of God with its Fruits thereof; which Kingdom of God is neither more nor leſs, than the whole Goſpel Syſtem of Chriſt's Proceſs, with all the Benefits and Doctrines eſſential, or belonging to it.

Away then with your idle Fancy of *Paul*'s ever diſtinguiſhing Chriſtian Faith from Chriſtian Works, or ever giving the ſmalleſt Preference of the one to the other.——To the

the *Jews, who ſaid to Chriſt, what ſhall we do, that we may work the Works of God?* Chriſt ſaith, *This is the Work of God, that ye believe in him, whom he hath ſent.*——This is St *Paul*'s ſole and whole Doctrine *about Faith alone*, it is to believe in Chriſt, and that Belief is the whole *Chriſtian Work*, the whole Work that God requires, the whole Salvation Work. But why ſo? Becauſe to believe in Chriſt, is to embrace all and the whole of that, which Chriſt *was, did, ſuffered, taught, and commanded*, as the one only Salvation of Men.

Methodiſt. I muſt confeſs you have ſaid more than I expected to hear, and more than I can at preſent anſwer. But pray ſhew me how it appears, that St *Paul* by his *Faith alone*, means nothing elſe but the Chriſtrian Religion *alone*, or the Syſtem of Goſpel Doctrines *alone*.

Churchman. You might as well aſk me, how it appears that *Paul* was an Apoſtle, or Witneſs of Jeſus Chriſt *alone*; for how could he be an Apoſtle of Chriſt *alone*, if he meant any thing by his *Faith alone*, but the whole that is meant by the whole Goſpel Religion of Chriſt? Therefore wherever St *Paul* aſcribes Salvation to *Faith alone*, you have the fulleſt Proof, that he himſelf could poſſibly give you, that by Faith *alone*, he means neither more

nor

nor leſs than the whole Goſpel Religion *alone*.——St *Paul* has theſe Words, *God forbid, that I ſhould glory in any Thing, ſave in the Croſs of our Lord Jeſus Chriſt*. —— Here you ſee, all is rejected but the Croſs of Chriſt *alone*, this alone is his Glory, and a good Glory it was; but would not all that is true and good in this Speech of *Paul*'s be perverted and loſt, unleſs by the *Croſs alone*, you underſtand the *whole Proceſs, Doctrines, and Precepts*, of a crucified Saviour, that is, the whole Chriſtian Religion? Now thus it is with Faith *alone*; and if *Paul* had ſaid, God forbid that I ſhould glory in any Thing but in Faith alone in Chriſt, he had ſaid juſt the ſame Thing, as when he would have no Glory but in the Croſs alone.——For where all that is Chriſtian Joy, or Hope, or Comfort, or Salvation, is aſcribed to any one *ſingle Thing*, whether it be called *Faith* alone, or the *Croſs* alone, there that Faith, and that Croſs, muſt ſtand equally, and only for the whole Goſpel Religion. And then to ſay, that a Man is ſaved by the Croſs alone, or by Faith alone, is the ſame ſound, and good Truth.——I know whom I have believed, ſaith the Apoſtle, and if he had ſaid, I know whom I have *followed*, whom I have obeyed, the Thing had been juſt the ſame.——For to

follow Chriſt, or to be in the *Faith* of Chriſt, or to be a Diſciple of the Croſs, are three different Expreſſions, but the Meaning of them all, is but one and the ſame.

I am not aſhamed, ſaith St *Paul*, *of the Croſs of Chriſt*, *juſt the ſame as* if he had ſaid, I am not aſhamed of the *Goſpel Kingdom* of Chriſt. For that he means by the Croſs, the whole Religion of the Goſpel, he tells you, in ſaying, that it is the *Power of God to Salvation*; and what is, or can be this *Power*, but that *whole Proceſs*, Precepts, and Doctrines of Chriſt, which make the whole Religion of the Goſpel? Again, *I have determined*, ſaith he, *to know nothing among you but Chriſt*, *and him crucified*. But will you thence infer, that all other Knowledge, whether of the Birth, Life, Reſurrection, and Aſcenſion of Chriſt, was rejected by him as quite uſeleſs and unprofitable? Yet this would be full as well, as to infer, that becauſe he ſaith, by *Faith alone* ye are ſaved, therefore no Works are to be admitted as *ſaving*, but are to be rejected as vain and quite unprofitable to Salvation.——For the Knowledge of Chriſt crucified alone, and Faith alone, are then each of them put for the whole Goſpel-Religion, and not for

Faith,

Faith, as ſignifying a *ſingle Power* of the Mind, nor for the Croſs, as meaning the *ſingle Crucifixion* of Chriſt.

Farther, drop now for a while this Conſideration of Faith, in which St *Paul* has uſed it for the whole Goſpel-Doctrine, and conſider Faith in the Senſe, in which our Lord and the whole Scripture moſt frequently ſpeak of it, as a *living working* Power of the Mind, that *wills*, and *deſires*, and *hopes*, and *truſts*, and *believes*, and *obeys*; and in this Senſe of the Word, it will be abſolutely true, that Works have juſt the ſame Salvation in them, that Faith hath, becauſe in the very Nature of the Thing, Works are of the ſame Nature with, and inſeparable from Faith, let the Faith or Works be what they will, becauſe Faith is nothing elſe, has nothing elſe, but what its Works are. —— This is equally true of every Man, and every Faith in the World, he has no Works, but the workings of his Faith.——For as *Life* has no Exiſtence but in and by its *living Operations*, ſo Faith hath no Exiſtence, but in its own Workings. —— Now if you will have a *Life alone* without its *living Operations*, then you muſt have a Life that is without Motion, without Will or Deſire, without Hearing, Seeing, Feeling, or any Inclination

to any Thing, and then you have a Life, that is juſt as good as a dead Carcaſe.——So if you will have a Chriſtian Faith that is *alone*, and not made up of Works, you muſt have a Chriſtian Faith, that has no Penitence, no Humility, no Denial of Self, no Hunger after Righteouſneſs, no ſtriving to enter in at the ſtraight Gate, no Love of God, or your Neighbour. For Faith cannot be *alone*, or without Works, till it is without all theſe Workings.——And then you have a Faith alone, that is juſt as able to *fight* St *Paul's good Fight of Faith*, as the *dead Carcaſe* is to take a City.——And let me tell you, that theſe Works are not only the very Eſſence of Faith, and inſeparable from it, but that Faith itſelf can have no Beginning, but from ſome one, or other of them, nor any further Growth, but as theſe grow more and more. For Faith and its Works beget, and are begotten of one another, for as it muſt be ſaid, that Humility and Penitence are the true Fruits, or Works of Faith, ſo it may be as truly ſaid, that Humility or Penitence are the *firſt* Root, or Seed, from whence Faith gets its Birth—— Faith, conſidered as an Act or Operation of the Mind, is like any other Faculty or Power, it cannot be alone, any more than will, deſire, longing, hoping, fearing,

fearing, wiſhing, loving, truſting, or rejoycing, can any of them be alone, or in a State of Separation from the reſt.——And to aſcribe Salvation to any one of theſe Tempers alone, and by itſelf, would be as conſiſtent with Scripture, and the Nature of the Thing, as to aſcribe it to Faith *alone*, conſidered as a *ſingle* Thing, and ſeparate from all other Works, or working of the Mind.

But Faith, not conſidered as the working of the Will, or an Operation of the Mind, but as meaning the whole Syſtem of Goſpel-Religion, may and muſt be *alone* Salvation, without any Thing elſe but itſelf, and that for the ſame Reaſon, as St *Peter* ſays, that Chriſt *alone*, is the *only* Stone, or the *only* Name whereby we can be ſaved.

Would you therefore come out of that Thickneſs of Darkneſs, which a blind *Babyloniſh* Spirit of Diſpute, has in theſe latter Ages brought into St *Paul*'s Doctrine of Faith without Works, this muſt be your Way.

You muſt take, or put Faith for the whole Goſpel-Religion, when he oppoſes it to, or ſeparates it from Works, and then you will rightly underſtand why he ſaith, By Faith *alone* ye are ſaved.——You muſt alſo put *Jewiſh*, or Heatheniſh to the Works, which

which he excludes from Faith, and then you will rightly underſtand *what Works* he declares to have *no Salvation* in them. This is the true, unerring Key to all his whole Doctrine about Faith without Works.

Methodiſt. But where has St *Paul* himſelf told you, that by Faith alone, he means the whole Goſpel-Religion *alone?*

Churchman. He has told it me, as often, and wherever he has ſaid, that by Faith *alone* we are ſaved. For how could he more ſhew you, that he means neither more nor leſs by it, than by by telling you that it alone is Salvation? Would you have Salvation to be obtained by ſomething *different* from the whole of Goſpel-Religion? Fanſy now St *Paul* explaining himſelf, and ſaying, when I aſcribe Salvation to *Faith alone*, I do not mean by Faith, the whole of Goſpel-Doctrine; what greater Abſurdity could you charge upon him?

His Doctrine of Faith alone, and without Works, is nothing elſe but the Goſpel-Religion alone, in Oppoſition to the Religion and Works of Jews and Heathens, and is ſolely directed to theſe two ſorts of People, and not, as is blindly imagined, to ſet Chriſtian Faith in Oppoſition to Chriſtian Works, which

which would be no better, than teaching a Chriſtian to be good without Goodneſs.

To the *Jews*, he thus ſpeaks, *We have believed* in *Jeſus Chriſt, that we might be juſtified* by the Faith of Chriſt, and not by the Works of the Law. Here Faith and Works ſtand for the two Religions, the one of Chriſt, and the other of *Moſes*. For what are the *Works of the Law*, but the whole of the *Moſaic* Religion, or what the *Faith of Chriſt*, but the whole new Religion of the Goſpel? Therefore to tell theſe People, that they were to be ſaved by Faith alone, and without Works, was only telling them, that they were to be ſaved by leaving or turning from *Judaiſm* to Chriſtianity, or that they could not enter into the Kingdom of God, or the Goſpel-Faith, or the Church of Chriſt (for they all mean the ſame Thing) till they had done with, and left off all the Works of the Law? I *teſtify*, ſays he, *unto you, that if ye be circumciſed, Chriſt* ſhall profit you nothing.

To the *Heathens*, or *Greeks*, he preaches the ſame Doctrine with Regard to their Religious State, *namely*, that all the Works of their Religion and Lives, muſt be forſaken and turned from, that by embracing the Religion, or Faith of Chriſt, they might be

ſaved.

ſaved.——I have, ſays he, *kept back nothing that was profitable unto you,—publickly*, and *from Houſe to Houſe, teſtifying both to the* Jew *and to the* Greek, *Repentance towards God, and Faith towards our Lord Jeſus* Chriſt.—— *Repentance towards God*, ſignified the Neceſſity of their having done with their former Religion, Works, and Manner of Life; *Faith towards our Lord Jeſus Chriſt*, ſignified the Neceſſity of their becoming Members of a new Goſpel-Church, or Kingdom of Jeſus Chriſt.

Not a Word through all St *Paul*, that rejects *any Works*, but thoſe which *Jews* and Heathens were ſatisfied with, and would not give up for the Goſpel State of the Kingdom of God, which Kingdom, is called by *Paul*, the *Faith of Chriſt*. Not a Word of the Sufficiency of *Faith alone*, but where it ſtands for the whole of Goſpel-Doctrine.

Again, St *Paul* hath himſelf told me, that by *Faith alone* he means the Goſpel-Religion alone, in the following Paſſages, I *have*, ſays he, *fought the good Fight*, I *have finiſhed* my *Courſe*, and as a Proof of this, he adds, I *have kept the Faith*. Muſt not Faith here ſtand for the whole Goſpel-Religion? ——Again, *Before Faith came, we were under the Law*. Does not *Faith* here as certainly ſignify

ſignify the *whole Religion* of the Goſpel, as the *Law* ſignifies the whole Religion of *Moſes?* Again, *If they who are under the Law, be Heirs, then Faith is made void*, that is, the whole Religion of Jeſus Chriſt, is made needleſs, and of no Uſe or Benefit. Can he more plainly tell you, that by *Faith*, as oppoſed to the Works of the Law, he means nothing elſe, but the whole of the Goſpel-Doctrine? This is ſaid to the *Jews*. —To the Gentiles at another Time, he ſpeaks the ſame Truth in theſe Words; " *By* " *Grace* ye are ſaved *through Faith in Chriſt*, " and *that not of yourſelves*, not of Works " *leaſt any Man ſhould boaſt*, it is the *Gift* of " God," the very ſelf-ſame Gift, of which Chriſt ſpoke to the Woman at *Jacob*'s Well, ſaying, *if thou kneweſt the Gift of God, and who it is that ſaith, give me to drink, thou wouldeſt have aſked of Him, and he would have given thee living Water.*——Now what is this Gift of God with his living Water, but the Chriſt of God with all his redeeming Proceſs, from his Birth to his Aſcenſion into Heaven, freely given by God, that Man might thereby be ſaved. Therefore this *Faith*, or *Gift* of God, by which alone we can be ſaved, ſignifies neither more nor leſs, than the *whole Goſpel-Means* of Salvation.

——The Apoſtle adds, and *that not of yourſelves, not of Works, leaſt any Man ſhould boaſt.* Here Works are totally excluded. But what Works? Why only Works of *ſelf*, and Works that Man could, or would, *boaſt of.* But theſe Works are only therefore excluded from Goſpel-Faith or Salvation, that godly Works which have nothing of ſelf, or boaſting in them, may come up in their ſtead.——This the Apoſtle affirmeth, ſaying, *For we are his Workmanſhip, created in Chriſt* Jeſus *unto good Works, which God hath before ordained,* Eph. ii. How great then is that learned Deluſion, which oppoſes Chriſtian Faith to Chriſtian Works, becauſe *Paul* oppoſes it to the unchriſtian Works of *Jews* and Heathens; or becauſe he will not allow their ſeveral Works to have any Salvation in them, therefore will have it, that the true Followers of Chriſt, neither can, nor ought to have any Salvation from their doing the Works, which Chriſt has taught and commanded them to do.——A *Believer*, or a *Hearer*, without *doing*, is but one and the ſame ſelf-deceived Perſon.——In the Goſpel, we have a Father bidding his Son go to *Work* in his Vineyard. The Son conſents, and ſaith, *I go, Sir, but he went not.* This con-

conſenting and not doing, is the Perfection of a *Faith without Works.*

Methodiſt. Surely you never minded theſe Words of St *Paul*,—*To him that worketh not, but believeth on him who juſtifieth the ungodly, his Faith* is counted unto him *for Righteouſneſs.*

Churchman. Surely you have been deaf to all that has been ſaid, or you could never come now with ſuch a Text as this. For no more is ſaid in it againſt working, or againſt any other Works, but that very ſingle Thing, which he ſaith in theſe Words, *That by the Deeds of the Law there ſhall no Fleſh* be *juſtified in his Sight.*——Now if it be the Apoſtle's repeated Doctrine, that the Deeds or Works of the Law, muſt of all Neceſſity be forborn, or ceaſed from, muſt he not for that very Reaſon ſay, *to him that worketh not*, that is, to him that ceaſeth from working, as the Law, or Religion of *Moſes* requires, and turns to the *Faith of Chriſt*, called the Kingdom of God, this Faith becometh his Righteouſneſs.——But how doth it become his Righteouſneſs? The Apoſtle tells you, *It is through the Redemption that is in Chriſt Jeſus; Whom God hath ſet forth to be a Propitiation through Faith in his Blood.*——Now what is the Redemption through Jeſus Chriſt,

but a Redemption by and through *all that*, which Chriſt, as God-Man, was, did, ſuffered, obtained, taught, and commanded, that is, through and by the whole of the Goſpel-Religion? How is Chriſt our *Propitiation*, or Peace, but by *that*, which he is, and does in the inward Change, and Renewal of our Nature, in creating us again to good Works, in bringing forth a new Creature, not born of Man, nor of the Will of Man, nor of the Will of the Fleſh, but of God?——What is *Faith in his Blood*, but the ſame Thing as Faith in his Croſs, and what is Faith in either Caſe, but a hearty Willingneſs, and full Deſire wholly to ceaſe, or turn away from all Heatheniſh, or *Jewiſh* Works, and to embrace and give up ourſelves to all that is meant, taught, and required by the Goſpel-Faith, or Kingdom of God?

Would you know the whole of St *Paul*'s Doctrine about Faith, and againſt Works, or working, you have it all ſummed up by himſelf in the following Words, *Therefore we conclude, that a Man is juſtified by Faith without the Deeds oi the Law.* What room then for one ſingle Word about what he means by *not working*? *Faith* ſtands here for the Goſpel-Religion, and the Deeds of the Law ſignify the Religion of *Moſes*; no Wonder

Wonder therefore that he ſaith a Man is juſtified by Faith, without the Deeds of the Law. So ſure therefore as you conclude either more or leſs, or other than St *Paul*'s own Concluſion, ſo ſure you may be, that you abuſe the Apoſtle, falſify his Doctrine, and ſow your *own Tares* amongſt his *Wheat*.

Methodiſt. Let me here aſk you, in the elegant Words of a late moſt amiable Divine, "Muſt the *Efficacy* of Chiſt's Obedience "be enforced by the *Acceſſion* of our Works, "*maimed* and *Worm-eaten* Things?"

Churchman. There may, for ought I know, be Elegance enough in theſe Words, but Truth and Senſe is quite wanting.——For what have our good Works to do with the *Efficacy of Chriſt's Obedience*, either as to the leſſening, or increaſing of it; or how has his Obedience any thing more added to it by our good Works, than it has any thing taken from it by the evil Works of thoſe who crucified him?——What careful Doer of good Works, ever ſaid or thought after this Manner? "I ſtrive to obey thy Will, "O God, that thereby Chriſt's Obedience "may be made more perfect, than it was "in him.——I lift up my Eyes and Heart "towards Heaven, that Chriſt's ſitting there

"at

" at thy right Hand, may be more powerful
" than it is in itſelf."

On the other hand, what a wiſe Man of Faith would he be, who ſhould abſtain from Prayer, &c. leaſt he ſhould ſeem by ſuch Worm-eaten Petitions, to be *adding* ſomething to Chriſt's all-ſufficient Interceſſion in Heaven.——Again, fancy another Man of Faith alone, ſaying thus, " I cannot
" have any Care about denying myſelf,
" taking up my daily Croſs and following
" Thee. I cannot do theſe Things, as
" *helping forward* my Salvation, becauſe
" that would be no better, than preſuming
" to help Thee to be a more full and
" ſufficient Saviour, than thou art in thy-
" ſelf, and without my Works."

Can any thing be more abſurd, or irreligious than this? And yet all of it is manifeſtly contained in the elegant Words of your Friend. If we walk as Chriſt walked, and do the Works of Chriſt, we ſhall on *that Account* be rewarded with him.—— This is the ſame good Doctrine, as when the Apoſtle ſaith, *If we ſuffer with him, we ſhall alſo reign with him.*——Here you ſee our own Sufferings are not only required, but made the Ground of our reigning with our ſuffering Saviour.——But what Man,

not

not intoxicated with the Elegance of Words, would call, or look upon this, as *adding* our maimed, *Worm-eaten* Sufferings, to make the Sufferings of Chriſt, greater and more valuable than they are in themſelves?—— As ſilly a Thought, as to ſay, that our following of Chriſt, is helping him to be the Son of God.

Our Bleſſed Lord keeps our Eye continually upon good Works, or Things that we ourſelves are to do. *Strive*, ſays he, *to enter in at the ſtrait Gate*; *Aſk, and ye ſhall receive*; *Seek, and ye ſhall find*; *Knock, and it ſhall be opened unto you.* He does not ſay, all is already gained, received, found, and opened, by what he has done and ſuffered. ——Now if this ſtriving, aſking, knocking, &c. were but *maimed*, *Worm-eaten* Things, ſurely it had been better to forbid, than to command them. Or if he had ſaid to his Diſciples, that this ſtriving and ſeeking were ſuch maimed, Worm-eaten Things, ſurely he had ſaid as much againſt them, and with the ſame Intention of turning them from them, as when he bid them *beware of the Leaven of the Phariſees*, and compared their Goodneſs to *whited Sepulchres*, full of Stench, Corruption, and dead Mens Bones.

You

You vehemently accuſe the Clergy, with acting contrary to the *Articles* of the Church, becauſe preaching up Juſtification by Faith along with Works. But you quite forget, that your making Chriſtian Works no better than maimed, Worm-eaten Things, ſtands in full Contrariety to many of the beſt Prayers in our *Liturgy*. —— Thus, how many *Collects* are like this, *Grant, O Lord, that by thy holy Inſpiration, we may think thoſe things that be good, and by thy merciful guiding may perform the ſame.* —— Is this Prayer in vain; or if God hears us, can no better Works come from it, than Worm-eaten Things?——Agreeable to this Prayer, St Paul ſaith, *I can do all things through Chriſt that ſtrengthneth me*; the ſame may every one ſay as well as He; but according to your new Light, *theſe all Things*, are but Worm-eaten Things.

Again, what difference is there between the *old Man and his Deeds*, which we are to put off, and the new Man in Chriſt, that is to be put on, if he has no Deeds, but what are maimed, Worm-eaten Things? —— But hear now what Chriſt ſaith of *the Neceſſity*, the *Excellence*, and *Efficacy* of Chriſtian good Works, in the following Words, *Whoſoever heareth my Sayings and*

DOETH

DOETH them, is like a Man which built an Houſe, and digged deep, and laid the Foundation on a Rock. And *when the Floods aroſe, the Stream beat vehemently upon that Houſe, and could not ſhake it, for it was founded upon a Rock.*——Here you ſee the Excellence, the Power and Efficacy of Chriſtian good Works, compared by our Lord to the Strength and Firmneſs of a Houſe built upon a Rock, which Floods and Tempeſts cannot overthrow. How could he more fully ſhew you, that they are the *Beginning*, the continual Strength and Support of the divine Life, than by comparing them to a Rock on which a Houſe begins, and from which it hath all its Power of ſtanding againſt all Floods and Tempeſts? How could he better ſhew you, that *this Rock* of good Works, all proceeding from his Power within us, is that *very Rock*, on which he builds a Church, againſt which the Gates of Hell ſhall never prevail?——On the other Hand, call any thing Salvation but *Chriſtian Works*, and then you have Chriſt's Word for it, that you are *like the Man that without a Foundation built his Houſe upon the Sand, againſt which the Stream did beat vehemently, and immediately it fell, and great was the Fall of it.*——Hear again what our Lord ſaith

of Chriſtian Works, *A good Man*, ſaith he, *out of the good Treaſure of his Heart bringeth forth that which is good*; but how could this poſſibly be, if Chriſtian Works could be no better than *maimed, worm-eaten* Things? ——And here by the by, let me deſire you *well to obſerve*, whence it is, that the *good Man bringeth forth good Things*. Not as your Orator tells you, becauſe Chriſt's Goodneſs, or Righteouſneſs is outwardly *imputed* to him, and ſo made his. No, Truth itſelf tells you the direct contrary, that it proceeds from the *good Treaſure of his Heart*, and therefore is a Goodneſs born within him. Now, whence has he this good Treaſure of his Heart, and what is it? It is that Treaſure of a *divine Life*, or Nature, which *Adam* had at firſt, and to which he died, and which by the free Grace and Mercy of God, was ſecured to him and all his Poſterity, as a *Seed of the Woman*, a preſerved Remains, or Power of his firſt divine Nature.—— Chriſt in *Adam*, was his firſt Glory and Perfection of Life; Chriſt remaining in fallen *Adam*, as a preſerved Seed of his firſt divine Nature, is the only Ground and Foundation, of his being able to be made again in Chriſt a new Creature.——This divine *Seed of the Woman*, is ſo much of Chriſt remaining in him;

him; and thence it is, that Chriſt alone hath Power to be the Mediator and Redeemer of Man, becauſe that which is to be raiſed from Death into Life in us, is nothing elſe but the *incorruptible Seed* of himſelf in us. ——This, Sir, is that *good Treaſure of the Heart*, out of which the good Man bringeth forth good Things, and is in itſelf nothing more or leſs, than a Seed of *Adam's* firſt divine Life within us, preſerved by God's never-ceaſing Love towards Man, as his *Covenant* of Grace and Redemption within us, which Seed, as it comes through the Mediation of Chriſt to a new Power of Life in us, cauſes all thoſe *different Senſibilities*, called Humility, Penitence, Fear, Prayer, Faith, Hope, and earneſt ſeeking after God.

Will you now ever ſay a Word more, about your Fiction of an *outwardly imputed* Goodneſs, when Chriſt has ſo expreſsly told you, that its Birth is from within, from the *good Treaſure of the Heart*, which is himſelf within us. And to ſhew, That all muſt come from this divine Root, preſerved within us, as good Fruit doth from a good Tree, he ſaith, *Either make the Tree good*, and *its Fruit good*, or *make the Tree corrupt*, and *its Fruit corrupt*.——*For* (N. B.) *the Tree is known by its Fruit*.——No, ſay your Imputation-

tation-Doctors, that need not be; Let ſome good Hand only hang good Fruit outwardly upon it, and then you will rightly know the Tree by its Fruits.——And it will be more glorious to the Tree, to have a Variety of good Fruit outwardly imputed to it, or hung upon it, than to have good Fruit from its own good Root.

Methodiſt. Our preſent Matter is not about the Doctrine of Imputation.——If you will not ſtick cloſely to the Point of Faith alone, I muſt beg leave to depart.

Churchman. The Doctrine of the outward Imputation of Chriſt's Righteouſneſs, and the Doctrine of Faith alone, is but one and the very ſame individual Point for; what is your Faith alone, but a Faith in that imputed Righteouſneſs?

The Righteouſneſs of Chriſt we muſt have, or he can be no Saviour to us. This is granted on both ſides.——But you, for the great Glory of God, and the great Good of Man, are for having it only *outwardly* imputed to us; which is juſt ſuch a Glory to God, and would be ſuch a Good to a blind Man, as if inſtead of opening his own Eyes, only the good far-ſeeing Eyes of an Angel were outwardly imputed to him.

On

On the other Hand, we believe, and contend for an *inward Birth* of Chriſt's Righteouſneſs in us, becauſe it was the Birth of our firſt glorious Father, and becauſe it is to the eternal Glory of God, and the eternal Good of Man, that his inward ſinful Nature be quite deſtroyed, by a Birth of his *original* Righteouſneſs riſing up in its Stead; that ſo, all that was loſt in *Adam*, may be found again in Chriſt.——Can you poſſibly be told this in ſtronger Terms, than when Chriſt ſaith, *Except a Man be born again from above, of the Spirit*, he *cannot enter into the Kingdom of God?*—— St *John* beareth Witneſs to this Truth, ſaying, *Whoſoever is born of God, doth not commit Sin*; the ſame as ſaying, till a Man is born of God, he continueth under the Power of his ſinful Nature. But why does ſuch a Man not ſin? The Apoſtle tells you, becauſe *his Seed*, that is, the Seed of God, *remaineth in him.* ——Had St *John* the leaſt Thought of a Righteouſneſs of Chriſt outwardly imputed, when he places all our Freedom from Sin, and Power over it, to a *Seed of God remaining* in us? Or if he had ever heard of ſuch a Thought in other People, how could he more

more fully condemn it, than in ſaying, *Little Children, let no Man deceive you, he that doth Righteouſneſs is righteous, even as he is righteous.*

Here you ſee all is Deceit, be they Notions, Opinions, Faiths, Hopes, imputed Righteouſneſs, or whatever elſe you can name, all is Deceit, till a Man by *doing Righteouſneſs*, is righteous even as he is righteous. Then it is, that Chriſt's Righteouſneſs is become his Righteouſneſs, and this alone is the Righteouſneſs of Chriſt that is his full and only Juſtification in the Sight of God; and that for this one Reaſon, becauſe it is Chriſt himſelf, that is, his divine and righteous Nature born within him. Which the Apoſtle thus ſtrongly aſſerts, *If ye know that he is righteous*; what follows from this knowledge? The Apoſtle adds, then, *ye know, that every one that doth Righteouſneſs* (N. B.) *is born of him*, that is, hath a Birth of his divine and righteous Nature, brought forth in him; and conſequently, he that is not born of him, hath nothing of Chriſt's Righteouſneſs—to be his Salvation.

Methodiſt. I muſt ſay again, that you ramble ſtrangely about with Multiplicity of Words.——Our Doctrine is, that Works have

have no Share in ſaving us, becauſe, as our Friend ſtrongly expreſſes it, " Chriſt will " either be a whole Saviour, or none at " all."

Churchman. Had your Friend ſaid, We can have no Salvation but in Chriſt alone, he had ſaid a good Scripture-Truth; but this ſtrange unſcriptural Language of a Chriſt, who will either be a *whole Saviour*, or *none at all*, has the ſame bad Meaning in it, as if he was to ſay, Chriſt will do nothing for us, unleſs we forbear to concur, or do any thing along with him.

Now Chriſt ſaith, *Follow me*,——*Take my Yoke upon you.* But if following of Chriſt, if taking his Yoke upon us, is neceſſary, then ſomething that is to be done by ourſelves, is as neceſſary to our Salvation, as that which is done by Chriſt for us, and ſome Works are as truly *Salvation-Works*, as any Acts of Faith are ſaving.

Methodiſt. Who ever denied, that we are to follow Chriſt, and take his Yoke upon us?

Churchman. But will ſuch Works do us any Good, or recommend us to God?

Methodiſt. I will give you no Anſwer, but in the deciſive Words of our Friend; " If,

" ſays

" ſays he, you think that you have any " good Service of your own, to *recommend* " you to God, you are *certainly* without " any Intereſt in Chriſt."

Churchman. Own Service is but like *own Will*, and no more Good can come from it, than from the *natural old Man* with his Deeds. But our Saviour has aſſured us, that there is a good Man, who out of the good Treaſure of his Heart, bringeth forth that which is good.——Now theſe are the good Works that are pleaded for as abſolutely neceſſary, and eſſential to a true and ſaving Faith.

Say now, that if we think ſuch good Works recommend us to God, we are *certainly without* any Intereſt in Chriſt, and then it were better, that you ſhould preach ſuch Doctrine to Stocks and Stones, than to Chriſtian Ears.——For who can receive it, without giving up the moſt conſtant and repeated Salvation-Doctrines of Scripture?—— What more frequent through all our Bible, than Paſſages of the ſame Nature with this; *To do good, and to communicate, forget not.* (N. B.) *For with ſuch Sacrifices God is well pleaſed.*——Now muſt a Man who believes this, and thinks, that ſuch Things recommend

mend him to God, be therefore certainly without any Intereſt in Chriſt?

Hear Chriſt himſelf thus calling out for good Works, in all thoſe who expect to have any Intereſt in him, *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.*

Will ſuch a Caller upon the Lord, without good Works, have his ſufficient Excuſe, by ſaying, Lord, I thought thou wouldeſt be my *whole Saviour, or none at all*; and therefore, I durſt not think of *recommending* myſelf to God, by doing his Will, leaſt I ſhould thereby loſe all Intereſt in Thee.

Methodiſt. If you do not like my Friend's Expreſſion, take the ſame Truth in other Words of ſome moſt excellent Divines. Thus ſays one, " Nothing is required in " order to our Participation of Chriſt and " his Benefits;—there is no clogging Quali- " fication, no Worth to be poſſeſſed, no Duty " to be performed, in order to our full Par- " ticipation of Chriſt and all his Riches;" for all which he gives this ſolid Reaſon, becauſe, " It is not a Matter of Bargain, nor " the Subject of Sale, but a *Deed* of *Gift*, " the Gift of Righteouſneſs; and Gifts we

" all know, are not to be purchaſed, but " received."

Churchman. As wild and extravagant Words as ever met together, as may thus be fully ſhown.——Chriſt ſaid to his Diſciples, *I am the Way, the Truth, and the Life*; and that they might more fully underſtand the true Meaning of that, he ſaid alſo, *Straight is the Gate, and narrow is the Way that leadeth to Life.* —— Now, what Chriſt here ſaith of the ſtraight Gate and narrow Way, is ſtrictly ſo much ſaid of himſelf, and *how* he is the Saviour of the World; for the Way and Gate could not lead to Life, if they meant any thing elſe but Chriſt himſelf.——Now Chriſt and his Benefits, conſidered as the bleſſed ſtraight Gate, and narrow Way to Life, provided by God, is wholly and ſolely the free Grace and Gift of God; here was no Bargain, or Sale of any Thing; Nothing was done on Man's Part to obtain it, and that for this very good Reaſon, becauſe Chriſt was thus given by God before the Foundation of the World, and again, before there was a Man born of a Woman.

See then the miſerable Deluſion of your Doctors, who, from this Scripture-Truth, that

that God has *freely*, and out of *mere Mercy* to the fallen State of Man, provided, and given a bleſſed narrow Way, and ſtraight Gate to eternal Life, thence conclude, that no Pains, or Trouble of ſtriving to get into this narrow Way, and through this ſtraight Gate, need be taken, (N. B.) becauſe, without any Pains of our own, he freely gave it to all Mankind; though there could be no Bleſſedneſs in the Gift, but becauſe bleſſed are they, who with all their Powers, Works, and Endeavours of Spirit, Soul, and Body, ſtrive to walk in this narrow Way, and paſs through this ſtraight Gate.——Is not all this as groſs a Deluſion, and in as full Contrariety to the Nature of the Thing, as to conclude, that becauſe God has *freely* prepared and given us a Cup of Salvation, therefore there is no need that we ſhould drink it; or think that our *own drinking* it, need not be added to make his free Cup of Salvation a Benefit to us.

Now, groſs as all this is, it is the ſtrong Foundation-Abſurdity, on which alone, your great Divines build all their rhetorical Flouriſhes of a Salvation that is wholly the Gift of God, without any Works of Man belonging to it.——For they have not a Word to ſay againſt Salvation-Works, but that Works

did not produce God's *firſt free Gift* of a Saviour to us; and therefore, Works can no more belong to this free Gift of a Saviour, after he is given, than they did before he was given to us; being too ſyſtematically blind to ſee, that as a ſtraight Gate and narrow Way were only given to us, that we might do that which we could not do before they were given, or as the Cup of Salvation is only given, that we may drink that, which we could not drink before it was given, ſo Chriſt was only and ſolely given for the ſake of Salvation-Works, which we could not do, till in him and by him we became new Creatures, created again unto good Works.

How eaſily may you now ſee the Vanity of theſe, and ſuch-like flouriſhing Words; "The Gifts of the great eternal Sovereign "are intended, not to recognize our imagi-"nary Worth, but to aggrandiſe our Views "of his Mercy and Grace."

Juſt as full of Scripture-Truth, and good Senſe, as to ſay, that God's Gifts of *Five* and *Ten* Talents, are not given us with this Intention, that our good Uſe of them may appear, and that God may have occaſion to ſay to us, *Well done, good and faithful Servant*, but

but to ſhew us how great are the Talents and Riches of God. Or again, that God's Gift of a ſtraight Gate and narrow Way to Life, is not given us, that our well ſtriving to walk in it may appear, but only, that the Greatneſs of God's Goodneſs to us may be ſhown thereby.

See again, what the ſame Writer ſays of the Man who is in the Truth of the Goſpel; " He labours neither firſt nor laſt to acquire " any Requiſite to Juſtification." When Chriſt himſelf has told him, *By thy Words thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned:* Surely, this is enough telling him, that from *firſt* to *laſt*, nothing but Works have either Juſtification or Condemnation in them. —— See again what another of your excellent Divines ſaith; " Do not think by any preparatory Works, " to make yourſelves worthy of Chriſt." What is this but ſaying, do not believe Chriſt when he is ſpeaking of Worthineſs and Unworthineſs, when he ſays, *He that taketh not his Croſs, and followeth me, is not worthy of me*——*He that loveth Father and Mother more than me, is not worthy of me.*——Do not believe St *Paul*, when he exhorteth the *Theſſalonians, to walk worthy of God, who hath called them to his Kingdom and Glory.*——

Again,

Again, have a care of theſe Words of Chriſt, *Repent, for the Kingdom of Heaven is at Hand*; for you may eaſily be thereby led to think, that Repentance-Works have ſome Kind of worthy Preparation in them, to make *you fit* for the Kingdom of God.

And now let me tell you, that two or three old Hereſies joined together, would not more abuſe and contradict the Goſpel, than your three Doctrines, (1.) Of Faith without Works. (2.) Of a Righteouſneſs of Chriſt only outwardly imputed to us. (3.) Of abſolute Election and Reprobation. Theſe are the Scandal and Reproach of the Reformation, wherever they are found, and have nothing to ſupport them, but that implicit Adherence, and ſyſtematic Obſtinacy, which keeps Romiſh Scholars ſteady to a *Trent-Creed*,

Goſpel-Salvation, is on God's Part, a Covenant of free Grace and Mercy, and cannot poſſibly be any Thing elſe; on Man's Part, it is wholly a Covenant of Works, and cannot poſſibly be any Thing elſe.——For the ſake of Works, Man was that which he was by his *Creation*: for the ſake of Works, he is all that he is, by his *Redemption*.—— Works are the Life of the Creature, and he

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can have no Life better or worſe than his Works: That which he does, that he is.

THIS DO AND THOU SHALT LIVE, is the *Law of Works*, which was from the Beginning, is now, and all-ways will be, the *one Law of Life.*—— And whether you conſider the Adamical, Patriarchal, Legal, Prophetic, or Goſpel-State of the Church, DOING is ALL. Nothing makes any Change in this. Nay, it is not only the one Law of all Men on Earth, but of all Angels in Heaven.——And this as certainly, as our beſt and higheſt Prayer is this, *Thy Will be done on Earth, as it is in Heaven.*

This do, and thou ſhalt live, was the only Law of Life given to *Adam* in Paradiſe. ——*Adam* could not have been capable of this Law, but becauſe the divine Nature, or a Birth of Chriſt within him, was his firſt created State.——No Law of doing God's Will could have been given to, or received by any of his Poſterity, but becauſe a Seed of the firſt divine Life, or Chriſt in Man, was by God's free Grace and Mercy, preſerved and continued in *Adam*, and ſecured to all his Poſterity, as a redeeming *Seed of the Woman*, which through all Ages of the Church,

Church, ſhould continue bruiſing the Head of the Serpent, till this firſt Seed of Life became a God incarnate, with all Power in Heaven and on Earth, to reſtore original Righteouſneſs, and to raiſe again in fallen Man, that firſt Birth of himſelf, which was in *Adam* before he fell; This was the one *Power that he gave them to become Sons of God.*

Methodiſt. Nothing more need be ſaid againſt all your Doctrine, but that it is direct *Arminianiſm.*

Churchman. Do you think then, that no more need be ſaid in Defence of your Doctrine, than that it is *true Calviniſm?* I have appealed to nothing for what I have aſſerted, but to the Words of Chriſt and his Apoſtles, and would no more conſult a *Calvin*, an *Arminius*, or a *Zinzendorf*, how I was to underſtand them, than I would *pray* to God to be led by their Spirit, inſtead of the Spirit of Chriſt. Nor is the one a Whit better or worſe than the other.——Chriſt ſaid, *He that hath Ears to hear, let him hear.*——And again, He that is of *God, heareth God's Words.* ——If therefore you want hearing Ears, or are not of God, to conſult a Grammarian how you are to underſtand the Words of Chriſt,

Chriſt, is as ſure a Way as you can take, to be content with ſpiritual Deafneſs and Blindneſs, and never to be taught of God, ſo long as you live.

If I have called the *Law of Works*, the one Law of Life, it is becauſe Chriſt hath ſaid the ſame, to the Lawyer, who aſked him, *what he ſhould do to inherit eternal Life.* Chriſt aſked him, *What is written in the Law?* He anſwered, *Thou ſhall love the Lord thy God with all thy Heart, Soul, Spirit and Strength, and thy Neighbour as thyſelf.* To which Chriſt ſaid, *Thou haſt anſwered right,* THIS DO AND THOU SHALT LIVE. Here you have juſt the ſame Thing ſaid of Works, as is ſaid of Faith; The *Juſt ſhall live by Faith.* Therefore you can have no fuller Proof given you, that Faith and Works mean but one and the ſame Thing, whenever Life is ſometimes aſcribed to one, and ſometimes to the other, and therefore Faith and Works can no more be two Things, than eternal Life can be two Things.——Again, hear how St *Paul* aſſerteth the *Law of Works*, to be the one Law of Life. For *we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the Things* DONE in

his Body, according to that he hath done, whether it be good or bad. Now if you have *your Senſes ſo exerciſed to diſcern between Good and Evil*, as to think, that the Law of Works aſſerted by Chriſt and his Apoſtle to be the Law of Life, is fitter to be received, or not received, juſt as a *Calvin*, or an *Arminius*, are with it, or againſt it, where muſt you look for the People, who have Eyes and ſee not, Ears and hear not?

Methodiſt. I am quite tired with diſputing in this Manner, but yet will add one Thing, which you will not be ſo able to puzzle, as you have the Scripture, and which muſt be acknowledged to be deciſive, at leaſt with Regard to our awakened Preacher. He heard a Voice (as he really thought from Heaven) ſaying unto him, *Ceaſe from thine own Works.*

Churchman. Whenceſoever the Voice came, it ſpoke well, and might have been juſt as beneficial to him, as if it had ſaid, Ceaſe from thine *own Wiſdom*, thine *own Faith*, or thine *own Projects* in Religion; for all theſe are not only alike, but the very ſame Thing. But if he took an Advice to ceaſe from his *own Works*, to be an Advice to ceaſe from

Works,

Works, that were not his own, it is much to be feared, he miſunderſtood his Adviſer.

If the Voice had ſaid, Ceaſe from thine *own Faith*, would he have taken this to be a ſufficient divine Authority, to call the Chriſtian World to a Religion of Works *without Faith*, and to have told them of the damnable Doctrine of adding Faith to Works? Yet this would be full as well, as to preach againſt good Works, as having no Salvation-Goodneſs in them, becauſe he was bid to ceaſe from his *own Works*.

If you knew a *Miniſter*, ſo full of Expectation from his own Works, as to be quite uneaſy at their Inſignificancy for many Years, both with Regard to himſelf, and his Hearers, ſuch a Man might well be ſaid to have his Eye too much upon his own Works, to miſtake the Nature of them, and to expect that from them, which can only be done by quite another Power.——To ſuch a Man as this, how wholeſome would the Advice be, *Ceaſe from thine own Works*. And why ſo? Becauſe thou canſt neither be thine own Saviour, nor the Saviour of them that hear thee, by any Thing that can be called thine own Work.——If therefore your fruitleſs Preacher, inſtead of making

a Diviſion between Faith and Works, in order to preach with divine Succeſs, had ſaid to himſelf, and to his Hearers, We have hitherto lived and laboured in vain, becauſe (as the Prophet ſpeaks) *we have committed two Evils; we have forſaken the Fountain of living Water, and hewed out to ourſelves, broken Ciſterns that can hold no Water*; Now when, or how may we be ſaid to have *forſaken the Fountain of living Water?* It is when we expect or ſeek for Good in any Thing, but that, which God is, and does by his own WORD, LIGHT, and SPIRIT within us.——Look after any Thing but this, have any Truſt in, or Dependance upon any Thing elſe but this divine Operation, and then be as full of religious Zeal, as you will, you have forſaken the Fountain of living Water.——Collect, divide, diſtinguiſh, and new model all Doctrines, Notions, and Opinions, as nicely as ever you can, you are only making a new faſhioned, cracked Ciſtern that can hold no living Water in it.——What is the Reaſon that Sin and Wickedneſs overflow, like a Flood, the whole Chriſtian World? It is becauſe Popiſh, and Proteſtant Churches, have been Age after Age, wholly taken up

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in hewing out of the Goſpel-Rock their ſeveral Opinion-Ciſterns. The Pope has his Infallibility, and therefore his Ciſterns can have no Failure, or Crack in them.—— Proteſtants have a *Luther*, a *Calvin*, an *Arminius*, a *Beza*, a *Socinus*, a *Zinzendorf*, &c. And if their Ciſterns are free from Cracks, it is becauſe they have *Nouns* and *Pronouns*, *Verbs* and *Adverbs*, *Prepoſitions* and *Conjunctions*, to cement and ſtrengthen them. ——What Infallibility does in Popiſh, that Criticiſm does in Proteſtant Countries, and ſo (ſad Truth!) the one *Fountain of living Water* is every where *forſaken*, and quite out of Date. What Wonder then, if Chriſtianity is but an empty Name, a vain Battle of Opinions, inſtead of the Life and Power of God, born, dwelling, and manifeſted in our fallen Nature. And here let me tell you, that all that you ſee, or hear, or read of the beſt Notions, Truths, or Doctrines, whilſt you place any Thing in them, as conſidered in themſelves, are to you only broken Ciſterns, that afford you no Water of Life. *Eugenius* ſaid one Day, how charmed he was at *firſt* with the Doctrines of the ſpiritual Life, and the Glories of a new Birth; but that now, after ſome Years

Years ſtriving to be good by the Knowledge of ſuch Things, he found himſelf to be but juſt where he was, before he knew any Thing of them.——But did any one ever tell *Eugenius*, that *theſe Doctrines* were the *Fountain of living Water*, and that by drinking of them he would have *eternal Life?* —— How good are theſe Words of Chriſt, *Unleſs a Man be born again from above, he cannot enter into the Kingdom of God?* But how uſeleſs are they to him, who is not thereby turned to ſeek and expect it all from God? How good is it to know that Abyſs of Death, into which our Father *Adam* has plunged us; but how unprofitable is this Knowledge, unleſs it makes us all hunger and thirſt after that eſſential Operation of the divine Nature in us, which lived in *Adam* before he fell? —— All Scripture-Doctrines, whether of Life or Death, are nothing in themſelves, nor have any Power of Godlineſs in them, but are only to ſhew us, again and again, this great Truth, that the Departure from God into whatever it be, is the Death of Deaths; and the cleaving wholly and ſolely to God, is eternal Life.

Think of any Thing but God, as the Cauſe of Goodneſs; or that his Goodneſs

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can be your Good, but by being born in you, as it was in *Adam* and holy Angels, and then, though you have all the three Chriſtian Creeds, you have turned your Chriſtian-God into an outward Idol.——For a God, not living and working within you all that is, or can be called your good Life, is but an outward Idol of a God.——And be aſſured of this, that as is the Birth and working Life within, ſo are you, and can neither *here*, nor *hereafter*, be any Thing elſe, but *that* which is *born within you*.——Righteouſneſs imputed from without, is but like ſuch imputed Wickedneſs.——And you may as well fright yourſelf with fearing, that the Devil's Wickedneſs ſhould be outwardly imputed to you, as to think of having any Righteouſneſs of Chriſt, but that which of him and by him, is *born in you*.

But to return to *Eugenius*; let it be ſuppoſed, that having found himſelf not ſanctified by his former Notions, that he had Recourſe to others quite contrary to them; as Faith without Works:——Chriſt's Righteouſneſs, not as a new Birth in us, but only outwardly imputed to us:——The number of Saved and Damned to all Eternity, neither greater or leſs than God's abſolute Decrees had

had made it. Suppoſe him now ſo charmed with the ſweet Sound of theſe Doctrines, to be under ſuch a Senſe of their ſaving Power, as to be forced to come forth as a Preacher of eternal Death and Damnation to all, that would not ſeek to be ſaved by them.—— Could *Eugenius* poſſibly give fuller Proof, that he had forgotten and forſaken the one *Fountain of living Water*, and was calling the Chriſtian World to a *rotten Ciſtern* inſtead of it?

Methodiſt. This kind of reaſoning comes too late; God has already ſet his Seal to the Truth and Goodneſs of our Friend's preaching: Thouſands from far and near flock about him.——Sighs, Groans, Swoonings, Screamings of young and old, proclaim the two-edged Sword, that is in his Mouth. If you will not allow this to be Proof enough, it is in vain to talk any farther with you.

Churchman. All this is ſo far from being Proof enough of the Truth and Goodneſs of his Doctrine, that it is no Proof at all. If it will do for him, it will do for *Mahomet*, and every ſucceſsful Deceiver.

Zinzendorf has Plenty of this Proof. Not only theſe Kingdoms, but great part of *Europe* and *America*, bear Witneſs to it.

——And

——And yet of theſe *Moravians*, carrying Conviction wherever they go, and gaining ſuch awakened Converts out of every Part of the Reformation, as are ready to ſell Lands and Houſes, and lay the Price at their Feet, of theſe, your Friend ſays, he bears a *preaching Teſtimony againſt their corrupt Principles and Practices, and might as well be called a Murderer, as a Moravian.* What becomes now of your Succeſs, as being God's Seal ſet to the Truth of your Doctrine?

If *Rome* was allowed to ſend her preaching Miſſionaries amongſt us, to attack with full Liberty of Speech every Proteſtant Form of Religion, to travel from Place to Place, daily telling all the Men and Women they could get together, on Hills, in Church-Yards, or elſe-where, that dreadful Soul-deſtroying Doctrines had been conſtantly preached to them ever ſince the Reformation; that they had loſt all Intereſt in Chriſt ever ſince they left the Pope; that Church and Sects, however ſetting themſelves above one another, were all equally in a certain State of Damnation, and muſt be ſo, till they had true Prieſts and true Sacraments, no where to be had, but in the one ancient, infallible Mother-Church of *Rome*. If I ſhould ſay,

that Damnation thus thundred out, to awaken People from their Reformation-Dream of Safety, would ſoon have Converts ten times more numerous, and much greater Crowds of various Followers, than you have yet to boaſt of, who could have any Shew of Reaſon to deny it?

Methodiſt. Poor Man! Can you not ſee the miſerable and wretched State of Chriſtendom, that Heathen Wickedneſs reigns every where, that nothing of Chriſtianity is left amongſt us, but an outward Profeſſion, deſtitute of every Goodneſs but that of Words and Doctrines? How then ought you to rejoice, that the Mercy of God has here and there raiſed up awakened Preachers, to ſhake the hardened Hearts of ſuch apoſtate Chriſtians? Who that has any Spark of Goodneſs in him, would endeavour to ſtop their Courſe?

Churchman. Whoever would, I am ſure I would not. —— I wiſh from my Heart, that not only every Pariſh, but every Houſe had ſuch a divine Preacher in it. —— Nay, though ſome ſhould preach Chriſt out of Envy, and others through Strife, yet I would rejoice, if ſuch contentious Preachers, did but preach the Truth as it is in Jeſus.——

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But now ſuppoſing (as is but too true) that we have only the Words and Doctrines, but not the Spirit of the Goſpel, what is to be done to this fallen State of Chriſtians, but that which was done to Jews and Heathens, who had not yet embraced the Goſpel? For if Chriſtians have loſt the Spirit of Chriſtianity, they are in the State of thoſe that never had it, and muſt be called to that ſame Change of Life, as they were, before they can be Chriſtians in Spirit and in Truth.

The Goſpel thus began, REPENT, *for the Kingdom of Heaven is at Hand.* This Kingdom was God's free Gift; his own Love was the ſole Cauſe of it; but it was only given to *Repentance*, becauſe Nothing elſe could poſſibly receive it. This *Repent*, in order to the Kingdom of God, was the only preaching which Chriſt ſet on Foot, and ſent into every City and Village.——But what do your Preachers now ſay? Do they call the preſent unchriſtian World, as Chriſt ordered the unchriſtian World to be called, to the Kingdom of God? Do they ſay to Chriſtians become Workers of Iniquity, that have long reſiſted God's holy Spirit, long abuſed all Goſpel-Bleſſings, trampled all its Pearls under their Feet, and ever ſince their

Baptiſm, been wallowing in the Mire of their ſenſual Luſts; do they cry aloud to theſe miſerable Sinners, Repent, and bring forth Works meet for Repentance, or it will be more tolerable for Sodom and Gomorrha at the Day of Judgment than for you? So far from this, that they teach and affirm with Vehemence to all theſe Sinners, that no Repentance, no Qualifications, no Requiſite, no Preparation, is neceſſary *to put them in full Poſſeſſion of Chriſt and all his Riches*; and all for this abſurd Reaſon, Becauſe Righteouſneſs, that is, the *Means* of Righteouſneſs is the free Gift of God, and was not procured, or obtained by any Works of Men, therefore Salvation can require no Works of Man.—— Who can be blinder than he, who ſees not the Difference between a Saviour prepared and given, and that *Salvation* which is to be from him? Or who can more confound the moſt diſtinct Things, than he who affirms that of Salvation, which is only true of the Saviour alone.——It is true of the Saviour to ſay, that he is freely given of God, to be the Saviour of all Men; but it is not true to ſay of *Salvation*, that it is freely given to all Men.

The Works of Man, do no more towards making Chriſt to be the all-ſufficient Saviour

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of the World, than towards making him to be God and Man; but to have Salvation from this free-given, perfect Saviour, all is requiſite, all is to be worked, laboured, and done, which he commands us to have, and do, and be. Therefore ſaith St *Paul* of this perfect Saviour, *that he is the Author of Salvation* (N. B.) *to all that obey him.* ——Here you ſee what an Error it is, to ſpeak of Saviour and Salvation, as one and the ſame Thing, equally free and independent on Man's Works. The perfect, all-ſufficient Saviour, is the free Gift of God, that all Men might be ſaved: But Salvation is no free Gift, but ſtands in the utmoſt Contrariety to it; it is to be purchaſed. A Saviour you cannot, you need not buy, he is already given you without Price and without Money; but all the Salvation that you can have, muſt be bought of this Saviour, there is Nothing gratis here. But what are you to give for it? All that you have from fallen *Adam*, all that the World, the Fleſh, and the Devil have treaſured up in you; nay, Houſes, Lands, Fathers, Mothers, Brethren, &c. are all to be forſaken, they muſt all of them loſe that Place and Power, that they had in you, or you have no Salvation, though

though you never wanted a free-given Saviour.——Think of coming to Chriſt without theſe Requiſites, theſe Qualifications, theſe Preparation-Works, and then you will be juſt as welcome as the prodigal Son would have been, had he come to his heavenly Father with his Harlots in his Arms, that he and they might have Rings and the beſt Robes put on them, without their giving or doing any Thing for them.——What now is the Parable of all that Penitence of the Prodigal, his Renunciation of himſelf, his forſaking his way of Life, his Senſe of his great Unworthineſs to have his firſt Sonſhip, his begging to be admitted to the Labour and Obedience of an hired Servant, what is all this for, but to tell every Son of fallen *Adam*, that he is this very Prodigal, this Keeper of Harlots, living with, and like Swine in a ſtrange Country, till he thinks of going to Chriſt with all thoſe Qualifications, Preparations, and Changes of Life and Manners, with which the Prodigal Son went to his Father?——May it not now be juſtly ſaid with St *Paul*, *Who hath bewitched you*, ye *fooliſh Preachers*, to come forth with Zeal and Vehemence againſt Qualifications, Preparations, and Requiſites to fit us for the

Grace

Grace and Favour of Chriſt?——Did the heavenly Father ſend the *Ring and the beſt Robe* to his wicked Son, whilſt he was content with his Harlots, his Huſks, and his Swine? Was his Eye of Goodneſs turned towards him, till he ſaw him upon the Road, a ſorrowful Seeker of his Father, with penitential Works, and full Change of Life?

Now if Chriſt in his Parable hath ſet forth a Sinner come to his right Senſes, how can you more ſhow, that you have loſt your's, than by cautioning Sinners againſt Qualifications, penitential Requiſites and Preparations to be received by Chriſt?——What is the whole Goſpel, but one continual Doctrine of all that is to be done, denied, renounced, and ſuffered, in order to have any Intereſt in God's free Gift of Chriſt, as a Saviour of the World?——Hear what the Saviour, who came to ſave all Men, ſaith to thoſe who forgot, that Repentance and good Works were the Qualifications, and Requiſites to have any Share of Salvation, *I know ye not, depart from me all ye Workers of Iniquity.*——Is this a Saviour, that calls for no Salvation-Works, but will himſelf, be *our whole Saviour, or none at all?*

Had Chriſt begun his Goſpel, with ſaying, I am come to ſave you all, without putting you to any Pains or Labour to be ſaved; I bring no Terms with me, nor have any Demands upon you; I look for no Requiſites, no Preparatory, no Repentance, and ſelf-denying Works; I and all my Riches are freely your's; inward, inborn Goodneſs cannot belong to you, but ye ſhall be the Children of God, not becauſe *ye are led by the Spirit of God*, but becauſe my Righteouſneſs ſhall be outwardly imputed to you; had this been the Goſpel of Chriſt, your Preachers of no Requiſites, no Qualifications to have Intereſt in Chriſt, might well be received as faithful Apoſtles.

You all complain that Chriſtianity is become a mere *outward Profeſſion*, without the inward Spirit of the Goſpel. This juſt and true Complaint, how vain is it in your Mouths? For how can your Chriſtianity in its beſt State, be any Thing elſe but bare outward Profeſſion, if Chriſtians neither have nor can have any Righteouſneſs, but that which is outwardly imputed to them? Can you complain, or accuſe them of not being inwardly of the Spirit and Life of the Goſpel, if Goſpel-Goodneſs cannot be a Birth

Birth within them, but only the Goodneſs of another, that is to be accounted as theirs? Either therefore, give up your outwardly imputed Righteouſneſs, or complain no more that Chriſtians are mere *Formaliſts*; for both you and all your Preachers, however awakened, can only be *Formaliſts* yourſelves, and can awaken nothing but Formality in others, unleſs the righteous Spirit of Chriſt hath its Fullneſs of a Birth in the inmoſt Spirit, both of Preachers and Hearers.

St *Paul* ſaith, *Circumciſion is not that which is outward, but of the Heart.* Is it not full as neceſſary to ſay of Righteouſneſs, that it cannot be an outwardly imputed Thing, but muſt be the Righteouſneſs of the Heart? Had *Paul* told them, that the Circumciſion of the Heart could only be outwardly imputed to the Circumciſers of the Fleſh, he had preached the Law, as you do the Goſpel. Again, *He is not a* Jew, ſaith he, *that is one outwardly.* How unlike is this to your Doctrine, which will not allow the Chriſtian to be *one inwardly*, but ſolely by that which is outwardly imputed to him?——Again, *the Spirit*, ſaith he, beareth *Witneſs with our Spirit, that we are the Children of God.* But how could this be, but becauſe the Spirit

that is within us, is a Birth of that holy Spirit, whoſe Witneſs agreeth with it? For ſuppoſe no Birth of the Spirit within us, and then we have only that *natural* old Man, that *knoweth not the Things of the Spirit, becauſe they are fooliſhneſs to him.*

Methodiſt. Let me before we part, only aſk you theſe two Queſtions. Would you be glad to ſee Chriſtianity continued in its preſent, poor, blind, and apoſtate State from the Truth and Life of the Goſpel? Or can you ſhew me, how it can return to its firſt Purity and Perfection of Godlineſs, unleſs Preachers go forth in ſuch a Spirit of Zeal, calling the World to Chriſt, as ours do?

Churchman. Take this for a full Anſwer to every Queſtion of this Kind.

There are but two Spirits that govern every rational and intelligent Life.——The one is the Spirit of God, the other is the Spirit that is fallen from God, and works contrary to him.——Nothing is good in any Creature, but becauſe the good Spirit of God is the Doer of it; nothing is Evil, but that which is done by the Spirit of the Creature fallen off from God, and working in Self-will.——Here you have the infallible Touch-Stone for the Trial of all Spirits, which

which never can deceive you. —— Every Spirit that calls you to be delivered from any Thing, but the Evil that is in your own Spirit, or that turns you to any Thing, as a Deliverance from it, but to the Spirit and Power of God within you, is not of God, but is an Agent under that Spirit, that is fallen off from God.

The Chriſtian Religion has no Ground, or Foundation, but becauſe the Spirit of Man has loſt its firſt State of Union with God, and is unable of itſelf to recover it. —Hence it is, that Chriſt, God and Man united, is the one only poſſible Reſtorer of Man's firſt Union with God.——Therefore the whole of our Redemption conſiſts in our being made one with Chriſt, eſſentially born of him, that having his whole redeeming Nature come to Life in us, we may be in him, as he is in God, one Spirit, one Life to all Eternity.——*God was in Chriſt Jeſus*, ſaith *Paul*, *reconciling the World to himſelf*. But Chriſt was the Reconciler between God and Man, only and ſolely by that which he was, did, ſuffered, and obtained by and through his whole Proceſs. This is his Mediation-Work.——Are you in this Proceſs, you are in the Arms of your Mediator;

his Mediation-Work is like a new Creation within you, and what God ſaw in his beloved Son, that he ſees in you; and you muſt belong to God, as he does, becauſe his Nature, Life, and Spirit, are in you. ——Therefore, is any one reconciled to God, it is becauſe Chriſt is born in him; but the Seed of Chriſt, which is in every Son of *Adam*, never comes to the Fullneſs of the Birth of the new Creature, but through the Proceſs of Chriſt.——This is the one ſtraight Gate, and narrow Way, out of which, there is nothing but Sin, Death, and Hell, to every Man.——Without Chriſt, we are without God; but who is without Chriſt, is told you in the following Words, *Unleſs a Man deny himſelf, take up his Croſs*, &c. and *follow me, he cannot be my Diſciple.* This is the one Term of Union with Chriſt.

Suppoſe now a Preacher comes to you from *Rome*, with his invented Doctrines about Saints, Images, Sacraments, and Tranſubſtantiation, *&c.* threatning certain Damnation to all that do not receive them; ſuppoſe another coming from *Geneva*, as full of Damnation for all thoſe, who will not receive his invented Doctrines of *ſaving* Faith without Works;—of the Righteouſneſs of Chriſt,

not

not inwardly born, but only outwardly imputed to you;—of a Salvation and Damnation, equally the one ſole Work or Gift of God, neither of which you can any more help, or hinder, than you can help or hinder the Duration of the World, or add one *Cubit to your ownStature*;——What Goſpel-Eyes muſt he have, who did not ſee as many Marks of the *Beaſt*, the *Whore*, and the *falſe Prophet* in one of theſe Preachers, as in the other? Or can you think, if St *Paul* was again in the World, he would give a heartier God-Speed to the one, than to the other?——Had the Apoſtle been a Preacher of your *Imputation-Doctrine*, he would never have ſaid, *What Fellowſhip hath Righteouſneſs with Unrighteouſneſs?* as knowing that this was the very Fellowſhip which Chriſt had with the Sons of fallen *Adam*; his Righteouſneſs being only outwardly imputed to their *Unrighteouſneſs*. And how could he have cried out, as of an impoſſible Thing, *What Communion hath Light with Darkneſs, or what Concord hath Chriſt with Belial?* For had your Imputation-Doctrine been his, he would have known, that if Light was but outwardly imputed to Darkneſs, then the Darkneſs would be in Communion with Light; and if Chriſt's Righteouſneſs

ouſneſs was but outwardly imputed to the Sons of Belial, then there would be Concord between Chriſt and Belial. ——This is the blaſphemous Abſurdity of your Imputation-Doctrine; for unleſs the whole fallen Nature of Man be born again from above, the Righteouſneſs of Chriſt outwardly imputed to it, is but like the ſame imputed to the unchanged Sons of Belial.

Without me, ſaith Chriſt, *ye can do Nothing*, that is, all is in vain without my Proceſs; for Chriſt is that, which his Proceſs is.—— St *Paul* ſaith, *No one can call Jeſus Lord, but by the Holy Ghoſt.*——In theſe two ſhort Texts, you have the whole Nature and Subſtance of Chriſtian Redemption, namely, that it all conſiſts in the Proceſs of Chriſt, and the coming of the Holy Ghoſt. Chriſt's Proceſs in the Fleſh, is the one only way of dying to all that fleſhly Evil, that *Adam* brought to Life in us; Chriſt come in the Spirit, is the one only quickening of that divine Life, to which *Adam* died. Truſt to any Thing elſe, ſeek to any Thing elſe, but this Proceſs of Chriſt, and this Power of the Holy Ghoſt, and then all your leaning upon the Goſpel, will be no better than leaning upon a broken Reed.——Theſe two fundamental

mental Truths plainly ſhew, why the firſt preaching of the Goſpel began, and muſt ever go on, ſaying Nothing but what is implied in theſe Words, *Repent, for the Kingdom of God is at Hand.*——*Repent*, ſhews the Neceſſity of making Chriſt's Proceſs the one Way to the Kingdom of God; for Repentance-Works are in his Proceſs, and no where elſe.——*For the Kingdom of God is at Hand*, ſhews that Chriſt's coming in the Spirit, is the one Thing ſought for by his Proceſs; for the Kingdom of God come amongſt Men, is Nothing elſe but Chriſt come in the Power of the Spirit; and where this Power is not come in the Likeneſs of a Kingdom, whatever Plenty there may be of Preachers, the Kingdom of God is yet afar off.

The *Law* ended with Chriſt come in the Fleſh; his Proceſs was the fulfilling of all its Types, Figures, and Sacrifices.

The coming of Chriſt in the Spirit, is juſt the ſame one only *fulfilling* of all the Goſpel-Diſpenſation. —— And as the Law would have been all in vain, without Chriſt's coming in the Fleſh; ſo would the Goſpel alſo, without Chriſt's coming in the Spirit. And the *Jew* with his Old Teſtament, rejecting

jecting Chriſt come in the Fleſh, is juſt as true to the Law, as the Chriſtian is to the Goſpel, who does not own Chriſt as come in the Spirit, to be the one only fulfilling of all its Doctrines.——For as all the Types, Figures, and Sacrifices of the Law, were in themſelves but empty Shadows, without Chriſt being the Life of them, ſo all Things written in the Goſpel, are but dead Letters, till Chriſt coming in the Spirit quickens a new Creature, to be the Reader, the Rememberer, and Doer of them.——Therefore, where the Holy Spirit is not ſought after, truſted to, and reſted in, as the End, the Subſtance, and living Power of the whole Goſpel, it is no Marvel, that Chriſtians, high or low, learned or unlearned, Churchman or Diſſenter, ſhould have no more of Goſpel-Virtues, than the Jews have of patriarchal Holineſs; or that the ſame Luſts, Vices, and worldly Craft, which proſper among apoſtate *Jews*, ſhould break forth with as much Strength in a fallen Chriſtendom.

See here then your Work, ye *awakened Preachers*, if God has ſent you forth, you can have no other Errand but that, on which Chriſt ſent his Apoſtles.——Do you preach any Thing but the *Proceſs of Chriſt*,

as

as the way to the Kingdom of God, or call Men to any Power of walking in it, but that of the Holy Spirit, you are Strangers to, or Deſerters from the Truth, as it is in Jeſus, for neither Chriſt, nor his Apoſtles, ever taught any Thing elſe but this.——The old Man muſt die, or the new Man can never be made alive in Chriſt. But Nothing brings Death upon the old Man, but that one *ſelf-denying Proceſs of Chriſt*; Nothing gives Life to the new Man, but the *one Spirit of Chriſt born in it*. This is the Goſpel-Language from the Beginning to the End.

With this Language in your Mouths, the whole Goſpel is with you, you may cry aloud and ſpare not; be as zealous here as you will or can; go out into the Streets and Lanes, the Highways and Hedges; compel Hypocrites, Senſualiſts, Worldings, and hardned Sinners to tremble at their Ways, to dread every Thing that is contrary to Chriſt's Salvation-Proceſs; preach certain Damnation to every ſinful Luſt of the Fleſh, and no poſſible Power to be delivered from it, but by Chriſt coming in the Spirit, to ſet up his own Kingdom of God within you; and then, every one who has the leaſt Spark of Goodneſs living in his Soul, will

call you the *Sent of God*, will wiſh Proſperity to all your Labours of Love; and no one will be againſt you, but he that is not with Chriſt.

But if you come forth with the new fangled, Ungoſpel Doctrines of a *Calvin*, a *Zinzendorf*, &c. be your Zeal as great as it will, it only unites you with the Brick and Mortar-Builders of that *Anti-chriſtian Babel*, which the *Prince of the Power of the Air* has ſet up, in full Oppoſition to that *Rock*, on which Chriſt has built his one, Catholic, univerſal Salvation-Church.

And now, my dear Friend, wiſhing you, from the Bottom of my Heart, all that Bleſſing which Chriſt beſtowed upon his Apoſtles, when he ſaid, *My Peace I leave with you, my Peace I give unto you*, I bid you Farewel.

F I N I S.

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